July 3, 1752. THE Numb. 79.

VIRGINIA GAZETTE.

With the freſheſt Advices, Foreign and Domeſtic.

HANOVER, April 14.

THE King's Baggage arrived here this Morning from Bremen. Laſt Sunday Prayers were put up in all our Churches for his Majeſty's happy Journey hither. By the Carleſſneſs of ſome Workmen, one of the magnificent Tents in the Gardens of Herenhauſen took Fire a few Days ago, and was entirely conſumed; the Damage whereof is computed at upwards of 3000 Rix Dollars.

Utrecht, April 19. The King of Great-Britain paſſed through this City about half an Hour after Eleven this Forenoon, accompanied in his Coach by the Baron de Wedel, Chamberlain of this Electoral Court. His Majeſty will lie this Night at Loo, and reach Hanover on Saturday.

Bruſſels, April 20. His Grace the Duke of Newcaſtle arrived Yeſterday Morning in this City, ſince which he has been in Conference with Prince Charles of Lorrain. The Dutcheſs is expected here this Evening, and the Duke will ſet out To-morrow for the Hague.

Hanover, April 21. This Afternoon about Four, the King our Sovereign arrived here in perfect Health.

Hague, April 23. His Grace the Duke of Newcaſtle arrived here Yeſterday Morning from Bruſſels, and went after Dinner to the Houſe in the Wood, where he had the Honour of paying his Reſpects to her Royal Highneſs the Princeſs Governante, who gave him a very gracious Reception. This Day his Grace dines with the Duke of Brunſwick Wolfenbuttel, and ſeveral Lords of the Regency.

LONDON,

April 9. At One o'Clock this Day their Excellencies the Lords Juſtices met at the Cockpit, Whitehall, to open his Majeſty's Commiſſion, appoint Secretaries, &c.

Laſt Monday Morning, about Nine o'Clock, Miſs Blandy was brought out of the Caſtle Gate at Oxford, and executed on the Caſtle Green, purſuant to her Sentence, for poiſoning her Father. She was dreſſed in the ſame black Petelair as ſhe was tried in, had on a black Pair of Gloves, and her Hands and Arms were tied with black Paduaſoy Ribbons. On the Sunday Night ſhe ſent to the Sheriff, who, ſhe was informed was come to Town to be preſent at her Execution, and deſired that he would give her 'til Eight o'Clock the next Morning, and ſhe would be ready as ſoon after as he pleaſed. On Sunday about Twelve o'Clock, ſhe took the Sacrament, and ſigned a Declaration concerning the Crime for which ſhe was to ſuffer; in which ſhe denied knowing that the Powders ſhe had adminiſtered to her Father had any poiſonous Quality in them; and alſo made therein a Confeſſion of her Faith. Her Behaviour at the Gallows was becoming a Perſon in her unhappy Circumſtances, and drew not only great Compaſſion, but Tears from moſt of the Spectators. When ſhe got up about five Steps of the Ladder, ſhe ſaid, *Gentlemen, I beg you will not hang me high, for the Sake of Decency*; and being deſired to go a little higher, ſhe did two Steps more; and then, turning herſelf upon the Ladder, had a little Trembling, and ſaid, *I am afraid I ſhall fall.* After ſhe had turned herſelf upon the Ladder, the Rev. Mr. Swinton, who attended her ſaid, *Madam, have you any thing to ſay to the Public?* She ſaid, *Yes*; and then made a Speech to the following Purport: *That, as ſhe was then going to appear before a juſt God, ſhe did not know that the Powders, which were ſuppoſed to be the Cauſe of the Death of her dear Father, would have done him any Harm, therefore ſhe was innocently the Cauſe of his Death*; and, *as ſhe had been ſuſpected to have poiſoned her Mother, ſhe declared, that ſhe never had been ſo much as innocently the Cauſe of either her Illneſs or her Death:* And then, deſiring all preſent to pray for her, ſhe pulled a white Hankerchief, which was tied round her Head for that Purpoſe, over her Eyes, which not being low enough, a Perſon ſtanding by ſtepp'd up the Ladder and pulled it farther down; then giving the Signal, by holding out a little Book which ſhe had in her Hand, ſhe was turned off. The Time of her ſuffering was ſo well concealed, that 'til about two Hours before, it was a great Doubt with the People whether ſhe would die that Day. Before ſhe went out of the Goal, ſhe gave the Sheriff's Men a Guinea to drink, and took two Guineas in her Hand with her, which ſhe gave to the Executioner. The ſame Afternoon her Body being put into a Coffin lined with white Sattin, was carried to Henley; and about One on Tueſday Morning, according to her own Deſire, was depoſited in the Church there, between her Father and Mother. On the Plate of her Coffin was only, M. BLANDY, 1752. Notwithſtanding the Hour, there was the greateſt Concourſe of People ever ſeen on ſuch an Occaſion.

April 16. Laſt Night the Yatchs arrived in the River from Holland, with Lord Anſon, Lord Delawar, and his Majeſty's Retinue.

By a Dutch Ship arrived a few Days ago in the Texel from the Eaſt-Indies, there is Advice, that the Forces of the Dutch Eaſt-India Company, which had undertaken the Siege of Bantam, (of which ſome Mention was made a few Months ago) having been repulſed before that Town, the Indians, Natives of the Iſland of Java, purſued them briſkly to Batavia, and having received ſome Reinforcements began in their Turn to beſiege the Dutch, who repulſed them in two deſperate Sallies, but in a third were worſted, and forced to retire into the Citadel of Batavia; whereupon the Indians poured into the City, deſtroyed all the Spices in the Company's Warehouſes, and carried off Abundance of valuable Effects. Many of the Inhabitants of the Town were maſſacre'd in this Scene of Confuſion and Devaſtation. At length the Dutch Forces in the Citadel, enraged to ſee the Town thus plundered and the Company's Goods deſtroyed, made another furious Sally, and drove away the Indians; but the Damage done by them will long be felt, and we hear that the Price of Spices is already greatly riſen in Holland upon the Receipt of this News. In this Expedition the Natives of Java were headed by an Indian Bramin, who eſcaped in the great Maſſacre in that Iſland about 18 or 20 Years ago, and has ever ſince been ſeeking and contriving to be avenged of the Dutch for their Cruelties to his Countrymen.

London, April 21. Yeſterday it was currently reported that Captain Cranſton was either taken at Dover, or brought Priſoner there. It is ſaid that an uncommon Scene of Cruelty is likely to be brought to Light.

The Iſland of Java, which by our laſt Accounts from the Eaſt-Indies, the Dutch are likely to loſe, is ſituated between 102 and 113 Degrees of Eaſtern Longitude, and between 6 and 8 Degrees of South Latitude, being about 700 Miles long from Eaſt to Weſt. Moſt part of this Iſland was under the Dominion of the Dutch, and beſides the native Javans, is inhabited by Chineſe Malayans, and various other Nations, tranſplanted thither by the Dutch from other oriental Countries which they had ſubdued. The Dutch maintained both a Fleet of Men of War in the Ports of Java, that they gave Law to the Europeans, who traded in thoſe Seas, as well as to the Natives, and actually excluded the Engliſh, and all other Nations from thoſe Countries where the fine Spices grow. Java is mountainous in the Middle, but level and encumber'd with Boggs near the Shore, except near Batavia and Bantam and other Dutch Colonies, where the Lands are well drained and cultivated. It is not one of the Spice Iſlands, but produces Rice, Sugar, Coffee, and ſuch Fruits as grow between the Tropics. About thirty Years ago the whole Dutch Colony was on the Point of being deſtroyed by a Conſpiracy among the Javaneſe, which was no leſs than 7 Years in Agitation, many Thouſand Perſons were privy to it, and yet it did not break out till a very few Days before the Time ſix'd for putting it in Execution, which was the 2d of January 1722. This Conſpiracy was headed by one Erberfield, the Son of a Dutch Gentleman, by an Indian Woman, who, with 18 of his Followers was put to Death. A more dangerous Conſpiracy broke out in 1740, by the Chineſe, who, by their ſuperior Skill in mercantile Affairs, had grown rich and powerful; and, as the Dutch gave out, entered into Plots to diſpoſſeſs them of the Iſland. The Dutch reported that they were attacked by 90,000 of the Chineſe without the City of Batavia, and that they had no Way to ſecure themſelves but by a general Maſſacre of the Chineſe within the City, tho' by delivering up their Weapons, they were Men entirely naked and unarmed. This dreadful Maſſacre was put in Execution on the 9th of October 1740, in which no leſs than 20,000 Men, Women, and Children, were deſtroyed; and as not only the Governor but many of the Soldiers, and others, grew immenſely rich by the Plunder of the Chineſe, it was ſuſpected that the Wealth of that People was the grand Inducement which the Dutch had to fall upon them. The Dutch in Europe, indeed, pretended to be alarmed at the Barbarity of the Action, and ſent Orders to Batavia to try the Governor for the Fact; but from this bloody Deed it may be ſuppoſed that the preſent Inſurrection of the Chineſe takes its Riſe.

Batavia is not only the Capital of Java, but of all the Dutch Settlements and Colonies in India. It is a moſt beautiful City, built with white Stone; and Canals, planted with Evergreens, run thro' their principal Streets. Bantam was once the Capital of a large Kingdom in that Iſland, where the Engliſh Eaſt-India Company had one of their principal Factories; but the Dutch attacked and depoſed the King of Bantam, and expelled the Engliſh from thence in the Reign of King James II. in a Time of full Peace, and ſtill retain the Poſſeſſion both of the City and Kingdom, ſuffering one of the Poſterity of the ancient Kings to enjoy the Title of King.

To the PRINTER.

SIR,

NOTWITHSTANDING the more than paternal Fondneſs natural to an Author, I have read, with a great deal of diſpaſſionate Unconcernedneſs, Mr. *Dymocke*'s Criticiſms upon my Poems, as far as they relate only to my *poetical Character*. Where I have found a Scrap of Wit unmingled with Prophaneneſs, I have joined the general Laugh as readily as any of his Readers. Where his Criticiſms have been juſt, (as in ſome Places I grant they were, which if you permit, and he demand, I am willing to point out) I have without Reluctance reſigned the Prey to his Teeth; though even with Reſpect to theſe, a candid Critic, finding the general Deſign and Tendency to be good, would have acted upon the generous Principle of *Horace*;

----------Non ego paucis
Offendar Maculis, quas aut Incuria fudit,
Aut humana parùm cavit Natura.------

Where he has cavilled at poetical Sentiments and Expreſſions, proper in themſelves, and warranted by the Uſe of the beſt Poets ancient and modern, I thought it not worth my while (as I informed you) to anſwer him;---partly becauſe his Cavils and my Anſwer would have but little Effect upon the *Populace*, (for whoſe religious Entertainment, I am not aſhamed again to profeſs, I principally intended theſe Poems) as they are but poor Judges of the Proprieties or Improprieties of poetical Performances; and as for *competent Judges*, they could eaſily reſcue them from his Perverſions by conſidering their intrinſic Propriety, and recollecting ſuch Paſſages in the beſt Authors as juſtify them;---partly becauſe I had no Time to waſte in ſuch trifling Employ;---partly becauſe a candid and learned Gentleman (who can love Religion even in a *Preſbyterian*) has, without my Inſtigation, condeſcended to amuſe himſelf with ſo weak an Antagoniſt; and how well he has managed his Undertaking, the World muſt judge;---and partly, Sir, out of Compaſſion to you, (as you know I have told you) leſt your *Gazettes* ſhould forfeit the Favour of your Cuſtomers; as ſundry in various Parts were cloyed with Mr. *Dymocke*'s Entertainments. I have no Ambition to aſſume or retain the Characters of a *Wit* and *Poet*. As I have no juſt Claim to them, I can patiently bear the peeviſh Efforts of that Fraternity to invalidate the Pretenſions they imagine I make, and which alarm the Jealouſy of a Rival. Had he attacked me only in *theſe* Characters, the above Reaſons would have determined me to perpetual Silence; as they ſhall now induce me to paſs over, or make but very tranſient Remarks upon his Criticiſms 'til *May* 8. But when my *moral Character* is moſt groſly aſperſed; when I am accuſed of blaſphemouſly transforming our adorable Immanuel, (to whom I owe all my Hopes of a glorious Immortality, and the Savour of whoſe divine Name I would willingly diffuſe among my Fellow-Sinners) into an *Indian Idolater*; when I am charged with *undeifying* the venerable JEHOVAH, and transforming him into a *Miſtreſs*, a *He-Miſtreſs*, (with pious Indignation and Horror I repeat it; and I hope you will pardon my tranſcribing, thro' an ungrateful Neceſſity, what you muſt ſhudder to read;) when the Devotion of my Poems is repreſented as a *criminal Amour*, or *Love-Intrigue*; in ſhort, when I am aſperſed as the moſt horrendous Blaſphemer in the infernal Regions; and ſome Scraps of my Poems perverted to prove the Charge; I hope, Sir, you will permit me to appear for once in my own Defence; and that the Public will contentedly deny themſelves the Pleaſure of one or two of your well-choſen Entertainments, for the Sake of doing Juſtice to an injured Character; eſpecially when I promiſe to ſhew, with undeniable Evidence, upon the Penalty of never appearing more in Print, *That the Paſſages on which Mr.* Dymocke *founds this horrendous Charge, are warranted*, not only by the Uſage of our beſt Chriſtian Poets, but *by the ſacred Scriptures themſelves*; and that not by *remote Conſequences*, but in *expreſs Words*; and conſequently that the Odium he would fix upon *me*, is wickedly flung upon *them* and their divine *Author*. And if your impartial Readers do not judge ſo, when they have read the following Letter, (which I require you to publiſh, as a Debt to my Character) you may inflict the Penalty upon,

Sir,

Hanover, June 10, 1752. Your moſt humble Servant,

S. Davies.

To Mr. Walter Dymocke.

SIR,

AS you have carefully concealed your *real* Name and Character, you have obliged yourſelf not to take it ill, if I ſhould ignorantly treat you *out of Character*. The Malignity and Prophaneneſs of ſundry of your Criticiſms leave your Readers at no Loſs to aſſign the Cauſe of your Secreſy. *Modeſty*, that will not avow the Merit of its own Atchievments, is the moſt *honourable*; and I doubt not but you would be pleaſed, if through an Exceſs of Charity they ſhould aſſign this Reaſon; but you have forced upon them another much leſs to your Credit, *your Conſciouſneſs that your Remarks would brand you with Diſgrace*, except among thoſe who would ſacrifice their Religion to a Laugh; and

and therefore your *Joking* behind a feigned Name is an Artifice to *vent your Malignity without incurring the Penalty of public Infamy*, so juſtly due to it.

The prophane Freedoms you have uſed with ſome Sentiments and Expreſſions in my Poems that are *expreſſly ſcriptural*, have caſt me into a diſagreeable *Dilemma*; either to charge you with *entire Ignorance of the Bible*; or to conclude you a *modern Deiſt*, poſſeſs'd with a *malignant Deſign againſt it*. Upon the *former* Suppoſition, you have only *ignorantly ridiculed the ſacred Oracles*; and this is the moſt favourable Suppoſition that Charity itſelf can make; but it is very doubtful, whether *you* will be content with ſo *humble* a Character; and whether the Diſcoveries you have given the *Public* of your Reading and Abilities will leave any Room for it. Upon the *latter* Suppoſition, you have *knowingly ridiculed the ſacred Oracles*, under the Umbrage of expoſing my Poems; and we ſhall ſee preſently whether there be not Reaſon for this Suppoſition. However, I am confident that I do not treat you out of Character, when I refuſe you the Epithet *Reverend*; as ſuch Ignorance or malignant Infidelity as we muſt charge you with, is utterly inconſiſtent with the *ſacred Character*: And I doubt not but the World will now join with me in acquitting all the *Clergy* in *Virginia* from the Scandal of ſo vile a Lampoon upon ſacred Things; whatever Suſpicions and Surmiſes might have been ſuggeſted by your firſt Criticiſms; when you had not given a Licenſe to your blaſphemous Rants, but only indulged the Freaks of your extravagant Wit.

When you ſhew ſo much Sincerity as to throw off the *Maſk* of Chriſtianity, with which you ſo hypocritically veil your Prophaneneſs, I ſhall not be afraid, as an humble Advocate of the Religion of Jeſus, to diſpute with you upon the Principles of *Reaſon*, the *intrinſic Propriety* of thoſe ſcriptural Sentiments and Expreſſions which you ridicule in my Poems. But as long as you give ſome *faint* Intimations of your Regard for *revealed Religion*, as you have done in your Remarks, I ſhall conſider you in the fictitious Character of a *Chriſtian*; and then it is ſufficient for my Vindication to ſhew that the Paſſages you cavil at, are authorized by the *expreſs Words of Scripture*; for while you retain that Character, you muſt own, that to be *ſcriptural*, and to be *proper*, is the ſame Thing. My Title-Page tells you that the Poems are chiefly upon DIVINE SUBJECTS; and as the *Scripture* is the ſupreme Standard of *Divinity*, it is the beſt Authority for *ſuch* Poems; eſpecially as a Part of it was originally written in all the charming Majeſty of eaſtern Poetry, and many even of the proſaic Parts contain ſome of the moſt noble poetical Flights.

You repreſent the Poem entitled, *The Triumphs of Chriſt's dying Love*, (p. 81.) as *originally mine*; whereas I tell you in a marginal Note, that it is a *Tranſlation* of a *Latin* Ode of the celebrated Dr. *Watts*, whoſe theological, philoſophical and poetical Writings are ſo univerſally acceptable to thoſe whoſe polite Taſte is refined with Religion. How then could you transform my *Tranſlation* of the Poem of *another* into a *Confeſſion of my own Faith*? Do you ſuppoſe Mr. *Pope believed* all the theological Whims of *Homer*, becauſe he has *tranſlated* them, with the warmeſt Expreſſions of Approbation as *poetical Beauties*? If I have done Juſtice to the *Original*, it is all that can be required of me as a *Tranſlator*; and whether I have done ſo, the Public muſt judge, after comparing the *Tranſlation* with the *Original*; a Part of which follows.

Commota ſacras Viſcera protinus
Senſêre Flammas, omnipotens Furor
Ebullit, immenſiq; Amoris
Æthereum calet Igne Pectus.
" Non tota prorſus Gens Hominum dabit
" Hoſti Triumphos: Quid Patris & Labor
" Dulciſq; Imago? Num peribunt
" Funditus? O prius Aſtra cæcis
" Mergantur Undis, & redeat Chaos!
" *Aut ipſe diſperdam* Satanæ Dolos,
" *Aut ipſe diſperdar*, & iſti
" *Sceptra dabo* moderanda Dextræ.
" Teſtor paternum Numen, & hoc Caput
" Equale teſtor;" dixit.--------

This might ſuffice to vindicate the Poem as a *Tranſlation*; but I humbly conceive, all the bold Flights in it may be vindicated by the beſt, i. e. *ſcriptural* Authority; and therefore the *Original* is not chargeable with that horrendous Blaſphemy you extort from it. As for theſe Lines,

I will o'ercome, or be o'ercome,
Wreneh from the Tyrant's Hand his royal Rod,
Or yield him mine, and own him God;
My choſen Race ſhall live, or I will ſhare their Doom;

they were not intended to intimate the *Uncertainty* of Chriſt's Victory over the infernal Powers; but, on the other Hand, to aſſert in the ſtrongeſt Terms, the *Impoſſibility of his Failing* in the Enterprize; becauſe a Failure would undeify him, and tranſfer the ſupreme Dominion to Satan; which is *abſolutely impoſſible*. The Apoſtle informs us, (*Heb.* vi,) that God condeſcends to make Uſe of an *Oath* as the Seal of his Veracity; and ſince he can ſwear by no greater, He ſwears by Himſelf. Now an Oath in ſuch Caſes muſt include an *Imprecation*. For Inſtance, AS I LIVE, ſaith the Lord, is the uſual Confirmation of the divine Promiſes and Threatenings; and can admit of no Senſe but this, " *Let me not live*, if I do not perform my Promiſes and Threatenings." Some Times the Imprecation is *underſtood*, as the Conſequence of an hypothetical Propoſition, left to the Reader to infer; as *Heb.* iii. 11. *I ſware in my Wrath, they ſhall not enter*, (or, as it is in the Greek, *ei eiſeleuſontai*, IF *they ſhall enter*) *into my Reſt*; that is, (ſays the judicious and learned Dr. *Whitby*) " LET ME NOT BE GOD, or, LET " ME NOT BE TRUE, *if they enter*.----So *Mark* viii. 12. *Verily I ſay unto you, ei do-*" *theeſetai tee genea tautee ſeemeion*, LET ME NOT BE TRUE, *if a Sign be given to* " *this Generation*." From theſe and the like Expreſſions, if you durſt uſe the ſame Freedom with them as with my Poems, you would draw this infernal Inference, That God is repreſented as *doubtful* whether he ſhall continue to *be God*; whether he will be *true*, or become (not the *Worſhipper*, but) the *Imitator* or *Pattern* of the *Father of Lies*. If he condeſcends to uſe ſuch Atteſtations of his Veracity in Caſes of *leſs Importance* than the glorious Undertaking of Man's *Redemption*, which he has ſo much at Heart; where is the Impropriety, where the Blaſphemy, of repreſenting him as uſing this *ſolemn Form* in this Affair? Can there be a more *ſcriptural* Method of repreſenting his *fix'd invariable Purpoſe* to accompliſh it, and the *infallible Certainty* of its Accompliſhment?----Some Gentlemen indeed of Candour and Judgment have told me, they piouſly ſcruple the Liberties which not only I, but *Milton* and *Watts* have uſed in *perſonating the Deity*, and forming Speeches for Him; and, I freely own, the greateſt Caution and Veneration ſhould be uſed in ſuch Caſes: But yet I humbly conceive, with all due Deference to their Judgment, that it is no Irreverence or Indecency, when a Poet repreſents Him, *as ſpeaking in that Dialect which He does actually uſe in the ſacred Oracles*; and does not ſuffer himſelf to be hurried into Extravagancies by too daring an Imagination. That there is much *poetical Beauty* in it, will be granted even by thoſe that ſcruple the Uſe of it; and, indeed, I cannot ſee how *Milton* could have formed his glorious *Epic*, without this Liberty.----I ſhall only add, Sir, That ſhould the above Lines be looked upon as *ironical*, expreſſing a *deriſive Diſdain* of the united Powers of Hell, they may be eaſily vindicated by ſcriptural Precedent. To give one Inſtance out of many, *Gen.* iii, 22, 23, 24. *The Lord God ſaid, Behold, the Man is* BECOME AS ONE OF US.---*And now* LEST *he---take of the Tree of Life, and eat, and live for ever*: THEREFORE *the Lord God ſent him forth from the Garden of Eden*, &c. Should you, Sir, indulge your Spirit of Criticiſm upon this ſacred *Irony*, you would convert it into a *ſerious* Declaration, and accuſe *Moſes* of Blaſphemy for repreſenting *Adam* as *deified*, the Perſons of the Trinity as *afraid* of his immortalizing himſelf in ſpite of Omnipotence, and *anxiouſly taking Precautions* to ſecure the divine Throne, againſt this *Typhœan* Giant, like the *Jupiter* of the Heathen Poets.

When ſpeaking of *Chriſt's Agony in the Garden*, I have theſe Lines,

See, preſs'd beneath the diſmal Load,
He ſinks, he *falls*, altho' a God.----

Whence you draw this Inference equally forced and blaſphemous, " That I repreſent *God* as *fall'n* too, as well as Man. Pray, Sir, did you ever read the Evangeliſts? Are you not expreſly told by them, that the ſinleſs Redeemer FELL *on the Ground*, (Mark xiv. 35.) FELL *on his Face*, (Matt. xxvi. 39.) and that *he* ROSE UP? (*Luke* xxii. 45.) And muſt the Evangeliſts mean a *moral Fall*? A Fall into *Sin*? If not, why muſt the very *ſame* Expreſſion bear ſo *infernal* an Import, when uſed by me? Here, Sir, as well as elſewhere, you have *taken Pains* to miſunderſtand me; and not all your Art can acquit you of *maliciouſly* and *wilfully* perverting the moſt *plain* and *ſcriptural* Expreſſions; unleſs you honeſtly confeſs, that you did *not know* they were uſed in Scripture: A Confeſſion very unnatural to the Pride, and very unbecoming the neceſſary Accompliſhments of a Critic.----That the Perſon who thus fell proſtrate under the Load of human Guilt, *is God*, as well as Man, I ſhall take for granted, 'til you avow yourſelf an Enemy to his Divinity; and then I ſhall not be afraid to prove it.

Your Cavil at theſe Lines, Sir, is equally ignorant or malicious;

He touch'd with Pity, and *impell'd by Grace*,
Sent His own Son to ſave a guilty Race.----

Could you ſet up for a Critic upon *Divine* Poems, and yet be ignorant that *Grace* is an *equivocal* Term, and admits of a Variety of Senſes and Applications? Particularly, that in Scripture it is frequently applied *to God*, and ſignifies the *Benevolence* of his Nature, unexcited by the Merit of his Creatures; and ſometimes *to Man*, and denotes the *Effect* of Grace in the former Senſe, or (as we are wont to ſpeak) *the Aids of divine Grace* to diſpoſe us to Religion? And might you not ſee with half an Eye, that I underſtood the Term *Grace* here in a *former* Senſe; and that by being *impelled by Grace*, I meant no more than that the Miſſion of a Saviour was the *Effect of divine Benevolence, unexcited by the Merit of a guilty Race*? Is there any Thing more common than for Divines to call the Grace of God *the impulſive Cauſe* of Man's Redemption? Can you be ſo ignorant of the Phraſeology of Scripture, as not to know that the whole Scheme of Man's Salvation is always aſcribed to the *Grace* of God? So that your groundleſs Cavil flings no Odium upon *that*, as well as on my Poems.

But your Readers, Sir, are ſtill more ſhocked, if poſſible, at the blaſphemous Conſtructions you have put upon the ſcriptural Celebrations of the *moral Beauty* of the Deity, and the paſſionate *Aſpirations* of a devout Soul towards Him, in my Poems. To celebrate His *Beauty*, to praiſe His *Face*, to ſtyle him *fair*, &c. is, according to your Conſtruction, to treat Him *like the weakeſt of the weaker Sex*, to transform Him into a *Queen*, a *Lady*, a *Miſtreſs*, &c. (I tremble while I tranſcribe the Blaſphemy.) To deſcribe the ſupreme *Love* of a Saint to the bleſſed God, his *Complacence* in Him as his *Felicity*, his rapturous *Exultation* when he has Evidence to claim a *ſpecial Intereſt* in His Love, and ſay *my God!* &c. is to tell Him *amorous Tales*. To deſcribe his pious *Fears* of the divine Diſpleaſure under the uſual Metaphor of *Frowns*, to expreſs the divine Favour under the Metaphor of *Smiles*, &c. is to talk in the *Strains* of an *earthly Lover* to his capricious Miſtreſs. In ſhort, to deſcribe the tender Endearments, the pious Anxieties, the paſſionate Complaints of a devout Soul in Terms borrowed from the conjugal *Relation*, is to change *Devotion* into a criminal *Amour*.---If my Poems, Sir, are guilty of ſuch horrendous Repreſentations of the adorable Deity and Religion, you may point me out to Mankind as an Object of Horror; as an Angel of Darkneſs aſcended from the infernal Regions, to blaſt the World with my peſtiferous Breath. But if theſe Conſtructions be put upon Phraſes *expreſly ſcriptural*, Phraſes *uſed* without Scruple by our beſt Chriſtian *Poets*, and *in themſelves proper and ſignificant*; then you muſt tremble at yourſelf, and the Charge of Blaſphemy you have attempted to fix upon me, muſt fall upon yourſelf.

Are you ſo much of a *Senſualiſt*, Sir, as to have no Ideas at all of *moral Beauty*? Are not all the Perfections of God *amiable* in a *moral* Senſe? And is it not upon this Account that they deſerve our *ſupreme Love*? And conſequently, to celebrate the divine *Beauty* is not, as you aſſert, to *depreſs* the Deity as much as *Addiſon* exalts *Marcia*; for *Beauty*, in this Senſe, comprehends *all that is amiable* in the divine Perfections, viz. their *moral Excellency* or *Goodneſs*. Did you never read the following Paſſages of Scripture? *How great is His* BEAUTY! *Zech.* ix. 17. *Thine Eyes ſhall ſee the King in His* BEAUTY. *Iſai.* xxxiii. 17. *Thou art* FAIRER *than the Children of Men. Pſ.* xlv. 2. See alſo *Pſ.* xc. 17, & xcvi. 6. & cx. 3. 2 *Chron.* xx. 21. *Iſai.* iv. 2. Or did you never ſing this Stanza in *Tate* and *Brady*'s Verſion of the Pſalms, which is agreeable to the Original?

" Henceforth within His Houſe to dwell,
" I earneſtly deſire;
" His wond'rous BEAUTY there to view,
" And of His Will enquire" *Pſ.* xxvii. 4.

But you'll object perhaps, " Here is Nothing ſaid of a *Face*, a *Glaſs*, &c." And are you then ſo little acquainted with the Bible, as not to know or remember that THE FACE OF GOD is one of the moſt familiar Metaphors in it? See *Matt.* xviii. 10. *Exod.* xxxiii. 20. *Pſ.* xvii. 15. & iv. 6. St. *Paul* ſpeaks of the *Glory* (or *moral Beauty*) of the FACE of God, compares the Goſpel and its Ordinances to a *Glaſs*, and places Heaven in *the Viſion* of God's *Face*. *We all---Beholding as in a* GLASS *the Glory of the Lord.* 2 *Cor.* iii. 18. *Now we ſee through a* GLASS *darkly*; *but then* FACE TO FACE. 1 *Cor.* xiii. 12. *God---hath ſhined in our Hearts, to give the Light of the Knowledge of the Glory of God in the* FACE *of Jeſus Chriſt.* 2 *Cor.* iv. 6. You have *perhaps heard* theſe Stanzas in *Tate* and *Brady*.

" Such is the Race of Saints, by whom
" The ſacred Courts are trod;
" And ſuch the Proſelytes that SEEK
" The FACE of *Jacob*'s God." *Pſ.* xxiv. 6.
" When us to SEEK thy GLORIOUS FACE,
" Thou kindly didſt adviſe;
" Thy GLORIOUS FACE I'll always SEEK,
" My grateful Heart replies." *Pſ.* xxvii. 8.

(To *ſeek the Face* of God is one of the Phraſes you ridicule; and yet you ſee it repeatedly uſed in ſacred Writ). What a prophane Conſtruction would your perverted Imagination put upon that Paſſage according to the *Hebrews*? *Exod.* xxxiii. 14. *My* FACE *ſhall go with thee*; that is as you muſt explain it, a *Lady* ſhall go with thee.---The SHINING of God's FACE, or the LIGHT of His COUNTENANCE, is a common Phraſe for the *Evidences and Effects of His Favour*, diſcovered by his Providence. *Cauſe thy* FACE TO SHINE *upon thy Servant. Pſ.* xxxi. 16. *Lord, lift thou up the* LIGHT *of thy* COUNTENANCE *upon us. Pſ.* iv. 6. See alſo *Pſ.* lxxxix. 15. & lxxx. 7. *Dan.* ix. 17. And the HIDING of His FACE denotes the *Withdrawment of His Favour*, or His Diſpleaſure. *Neither will I* HIDE *my* FACE *any more from them. Ezek.* xxxix. 29. *i. e.* I will no more be *diſpleaſed* with them. " *Why* " *hideſt Thou thy Face?*" is the common Expoſtulation of the Saints in an afflicted Condition. *Job* xiii. 24. *Pſ.* xliv. 24. & lxxxviii. 14. See alſo *Iſai.* viii. 17. *Pſ.* civ. 29.---In ſhort, I dare undertake to prove that *the Face of God* is more frequently celebrated in *Scripture*, eſpecially in the poetical Parts of it, than in my *Poems*; that His Saints repreſent themſelves as wholly *dependent* upon His *Countenance*, or (in modern Terms) upon His *Smiles* and *Frowns*. And could you be ignorant of this? or will you be ſo honeſt as to confeſs, that you uſed my Poems only as a Medium to *lampoon the Scriptures*?

But all your Perverſions upon this Head may be ſufficiently anſwered by this one general Remark, *That the Relation between God and His People is frequently repreſented by the* CONJUGAL RELATION; and *He condeſcends to ſpeak of and to them, and they ſpeak of and to Him, in the* CONJUGAL STYLE, (if I may ſo call it) a Style diffuſed thro' a great Part of the Old and New Teſtament. God is introduced as promiſing his People, *I will* BETROTHE *thee unto me forever*, &c. *Hoſea* ii. 19, 20. And He is not aſhamed to own the Relation; *Thy Maker is thine* HUSBAND. *Iſai.* liv. 5. And to carry on the Metaphor with Uniformity, Apoſtacy from his Service to Idolatry is called *Adultery* and *Whoredom*. *Jer.* iii. 2, 6, 8, 9. Idols are called *Lovers*. *Jer.* iii. 2. A Return to God is a Return to their *firſt Huſband*. *Hoſ* ii. 7. And they are invited to it in this tender Strain, *Turn, O backſliding Children, ſaith the Lord*; *for I am* MARRIED *unto you*. *Jer.* iii. 14. Nor is this Phraſeology peculiar to the *figurative* Diſpenſation of the *Old* Teſtament; but is often uſed in the *New*. Chriſt is called a *Bride-Groom*, *Joh.* iii. 29. *Matt.* ix. 15. The Church is called the *Bride*, the Lamb's *Wife*, *Rev.* xxi. 9, The Miniſters of the Goſpel are *Suitors* in the Name of Chriſt: Hence St. *Paul* addreſſes the *Corinthians* in a Style proper to that Character; *I am* JEALOUS *over you with godly* JEALOUSY; *for I have* ESPOUSED *you to one* HUSBAND, *that I may preſent you as a* CHASTE VIRGIN *unto Chriſt*, 2 *Cor.* xi. 2. See alſo *Rom.* vii. 4. It is therefore not at all incongruous, that all the tender Paſſions of the conjugal Relation ſhould be borrowed to repreſent the mutual Endearments between Chriſt and His People; particularly, that the Saints ſhould complain of their being *caſt off* by Him, or expreſs their Fears of it, in their melancholy Intervals, as they often do. *Pſ.* lxxiv. 1. *O God, why haſt Thou* CAST US OFF? Vide *Pſ.* xliii 2. & xliv. 9. & lx. 1, 10. & lxxxix. 38. & cviii. 11. & lxxi. 9. & lxxvii. 7. & xciv. 14. *Lam.* iii. 31. That they ſhould pray him not to *depart*, or continue *abſent* from them; and that they ſhould complain of His *Abſence*, when they perceive the Withdrawment of His ſanctifying Influences. *Pſ.* xxii. 11, 19. & xxxv. 22. & xxxviii. 21. & lxxi. 12. *Job* xiii. 3.

This ſignificant Metaphor, which frequently occurs in the ſacred Writings, is ſometimes carried on into a long-continued, beautiful *Allegory*; particularly in the 45th *Pſ.* and *the Song of Solomon*.---That the 45th *Pſ.* has a Reference to Chriſt, is aſſerted by St. *Paul*. *Heb.* i. 8, 9. Chriſt is there repreſented as a *royal Bridegroom*, and His Church as His *Queen* and *Bride*. You may conſult the whole, in the Original, or our common Tranſlation; but as Poetry may be moſt agreeable to the Reader, I ſhall quote a few Extracts, containing the Subſtance of it, according to Dr. *Watts*'s evangelical Verſion, which he juſtly entitles *The myſtical Marriage*.

" The

" The King of Saints, how FAIR His FACE,
" *Adorn'd* with Majesty and Grace!
" He comes with Bleſſings from above,
" And WINS the Nations to His LOVE.
" At His right Hand our Eyes behold
" The QUEEN array'd in pureſt Gold:
" The World *admires* her heavenly *Dreſs*,
" Her *Robe* of Joy and Righteouſneſs.------

You cannot but know, Sir, that *the Song of Solomon* is looked upon by all Commentators as a *ſacred allegorical Paſtoral* of the *Dramatic* Kind, repreſenting the intimate *ſpiritual Endearments between Chriſt and His Church*; that *ſpiritual Intercourſe*, maintained on *His* Part by His divine Influences to ſanctify and comfort His People; and on *theirs*, by the warmeſt Returns of devout Affections to Him, and paſſionate Exerciſes of Religion. The uſing the Language of the *conjugal* State in this Caſe appears proper and very moving to every pious Mind, however it appears to you, to whoſe corrupt Fancy the moſt *modeſt* Repreſentations ſuggeſt the *baſeſt* Images. That the Marriage of *Solomon* and *Pharaoh*'s Daughter might have been the *Occaſion* of this divine Compoſure, is not impoſſible; (as ſundry other Paſſages of ſacred Writ were written with an immediate Reference to ſome *particular Occaſions* then *preſent*, and yet have a *ſecondary* and principal *Senſe* of perpetual Uſefulneſs). But that the Book of *Canticles* has the abovementioned *ſpiritual* Meaning, you muſt grant, unleſs (like the Earl of *Rocheſter* in his prophane Days) you turn it into a meer *Love-Song* or *Ballad*, and reject it from the ſacred Canon. And if it *has* ſuch a ſpiritual Meaning †, it is a ſufficient Vindication of all thoſe poetical Strains of mine, which you have *compelled to blaſpheme*; for here the *Church*, in the Character of a *Bride*, addreſſes herſelf to the great Redeemer in all the tender and melting *Strains* of *conjugal Love*, and expreſſes all the *various Paſſions* of that Relation. A few Inſtances I ſhall ſubjoin, as paraphraſed by Dr. *Watts*, who both retains the Senſe of the *Original*, (as you will find by Compariſon) and points out the *evangelical Meaning*. But if you ſcruple the Juſtice of his *Verſion*, you may conſult the *Original*, which is equally in my Favour.

" Let Him *embrace* my Soul, and prove
" Mine Intereſt in His heavenly Love:
" The Voice that tells me, *Thou art mine*,
" Exceeds the Bleſſings of the Vine." Ch. 1. ver. 2.
" On Thee th'anointing Spirit came,
" And ſpreads the Savour of Thy Name:
" That Oil of Gladneſs and of Grace
" Draw *Virgin* Souls to *ſeek* Thy *Face*." Ver. 3.
" Jeſus, *allure* me by Thy *Charms*;
" My Soul ſhall fly into thy *Arms*." Ver. 4.
" O never let my Lord *depart*;
" *Lie down and reſt upon my Heart*:
" I charge my Sins not once to move,
" *Nor ſtir, nor wake, nor grieve my Love*." Ch. 2. ver. 7.
" Now in the Goſpel's cleareſt *Glaſs*
" He ſhews the *Beauties* of His *Face*." Ver. 9.
" I am my *Love*'s, and he is mine;
" *Our Hearts, our Hopes, our Paſſions join*." Ver. 16.
" The wond'ring World enquires to know
" Why I ſhould love my Jeſus ſo:
" What are His *Charms*, ſay they, above
" The Objects of a mortal Love?" Ch. 5. 9.
" Yes, my *Beloved* to my Sight
" Shews a ſweet Mixture, *red* and *white*;
" All human *Beauties*, all Divine,
" In my *Beloved* meet and ſhine:
" The FAIREST of ten thouſand FAIRS;
" A Sun amongſt ten thouſand Stars." Ver. 10.
" But I am *jealous* of my Heart,
" Leſt it ſhould once from Thee *depart*;
" Then let thy Name be well impreſs'd,
" As a fair Signet on my Breaſt." Ch. 8. ver. 6.
" 'Til Thou haſt bro't me to Thy *Home*,
" Where *Fears* and *Doubts* can never come,
" Thy *Count'nance* let me often *ſee*,
" And often Thou ſhalt hear from me." Ver. 13.
" Come, *my Beloved*, haſte away,
" Cut ſhort the Hours of Thy *Delay*;
" Fly like a youthful Hart or Roe
" Over the Hills where Spices flow." Ver. 14.

Theſe, Sir, are not the wild Rants of *Fanaticiſm*, or the Reveries of *Enthuſiaſm*, that would affect a *preſumptuous fondling Intimacy* with Heaven; but the *Language of divine Inſpiration* in ſacred Poetry. And I appeal to the World, nay, I dare appeal to *yourſelf* under your preſent Character of a *Chriſtian*, whether this be an *infernal* Style, as you intimate; whether by uſing it I have acted out of Character as a *Chriſtian Poet*, or a *Miniſter of the Goſpel*; and incurred the Charge of Blaſphemy you ſo liberally accuſe me with. I appeal to the World, and I appeal to your Conſcience, (which I doubt not will give a *private* Verdict in my Favour, though your Pride may *conceal* it from the *Public*) whether you have not impiouſly burleſqued the ſacred Writings, in calling a Style expreſly ſcriptural an *infernal* Style; and putting ſuch horrid Conſtructions upon the Language of divine Inſpiration, under the popular Pretence of expoſing the Performance of a *Diſſenter*. I leave them to judge whether theſe impious Diſplays of your Wit be conſiſtent with the *Chriſtian* Character you aſſume.

I might warrant the Uſe of this conjugal Style by Examples from the beſt Poets, who have written on theſe paſſionate divine Subjects; but it would ſwell my Reply into the Quantity of your critical Lumber; and, as I told you, my Deſign is not to vindicate the *Poetry*, but the Divinity of my Poems; and the only Standard of Divinity is *Scripture*. I ſhall therefore only refer you to Dr. *Watts*'s Lyric Poems, Mrs. *Rowe*'s Writings, (which were publiſhed by the celebrated Dr. *Young*, and approved by *Prior*, *Pope*, *Thomſon*, and every pious Wit in *England*) *Young*'s Night Thoughts, &c. from whom, I am not aſhamed to own, I tranſplanted moſt of thoſe beautiful Flowers of Poetry, from which you have ſucked Poiſon. However, I ſhall lay before you a few Quotations in which the *Favour* of God is expreſs'd by *Smiles*, and His *Diſpleaſure* by *Frowns*; and I dare appeal to every good Judge of Poetry, whether there be not a peculiar *Beauty* in the Metaphor; though you attempt to deform it.

" So tender is my bleeding Heart,
" That with a *Frown* He kills;
" His Abſence is perpetual Smart;
" Nor is my Soul refin'd enough
" To bear the Beamings of his Love,
" And feel his warmer *Smiles*." *Watts.*
" Stand on thy Guard againſt the *Smiles* of Fate:
" Is Heaven tremendous in its *Frown*? moſt ſure:
" And in its Favours formidable too." *Young.*
" What, Night eternal, but a *Frown* from Thee?
" What, Heav'n's meridian Glory, but Thy *Smile*?" *Idem.*
---------" Thou at the Sight
" Pleas'd, out of Heaven ſhalt look down, and *ſmile*." *Milton.*
" The ſame who *ſmiles* in Nature's peaceful Form,
" *Frowns* in the Whirlwind, and directs the Storm." *Anonym.*

† *The Propriety of* two Senſes *in one Paſſage is demonſtrated by Mr.* Warburton, *in his* Div. Leg. of Moſ. *beyond Contradiction.*

[*The Remainder to be in our next.*]

WILLIAMSBURG, July 3.

On *Wedneſday* laſt *John Sparks*, confin'd in the Public Goal, under Sentence of Death, for the Murder of James Fox, contriv'd to ſaw off his Irons in the Day Time, and at Night, as ſoon as the Goaler open'd the Priſon Door, knock'd him down with a Quart Bottle, and made his Eſcape.-------He was apprehended Yeſterday Evening, and brought to Town this Morning, and to prevent a Poſſibility of his eſcaping the Juſtice his Crime deſerv'd, was this Day executed at the Gallows.----He confeſſed himſelf guilty of the Murder, but entirely acquitted *James Trotman*, who was ſentenc'd with him at the ſame Time, and whoſe Execution is reſpited.

Entred Inwards, in York *River, from* June 1, 1752.

June 1. Alite Galley, of Liverpool, Richard Jackſon, from Bonny, in Africa.
2. Sloop Sally, Stephen Chamney, from Barbadoes.
2. Sloop William, Alexander Henderſon, from St. Chriſtophers.
2. Sloop Merry Fellows, William Whitterong, from Barbadoes.
3. Schooner John & Eleanor, Thomas Henderſon, from Barbadoes.
8. Snow Black Prince, of Briſtol, William Miller, from Callabar, in Africa.
20. Sloop Charming Molly, Ebenezar Morehouſe, from Carolina.
23. Ship Boyne, of Dublin, William Wilkinſon, from Africa.
27. Ship Sally, William Lee, from London.
30. Ship Molly, Iſaac Lane, from Africa.

Cleared Outwards.

June 1. Sloop Loyal Heart, William Robinſon, for Bermuda.
8. Sloop Ware, William Waſhington, for Providence.
15. Ship Nelſon, Andrew Watſon, for London.
15. Ship Hazard, Adam Coxen, for London.
15. Ship Thomas & Richard, Richard Ogle, for London.
16. Ship Spotſwood, William Langborn, for Briſtol.
16. Ship Monmouth, Henry Twentyman, for Liverpool.
19. Ship York, David Meriwether, for Briſtol.
20. Sloop Judith, Jeffery Power, for Barbadoes.
22. Ship Everton, Thomas Kelley, for Liverpool.
29. Ship Sally and Patty, Robert Patterſon, for London.
29. Sloop Charming Molly, Ebenezer Morehouſe, for Carolina.

ADVERTISEMENTS.

June 30, 1752.

Juſt arriv'd in York *River, from* Angola,

THE Ship *Molly*, Captain *Iaac Lane* with a Cargoe of fine Slaves, the Sale of which will begin at *York* Town, on *Monday* the 6th of *July*, and at *West-Point*, on *Wedneſday* the 8th; and be continued there 'til all are ſold.

N. B. She is an entire new Ship, and will take in Tobacco at 6 *l. per* Ton, with Liberty of Conſignment to any Merchant in *London*: Notes may be delivered to the Captain on Board, and at the adjacent County Courts, or to

Nelſon, Tucker, & Company.

Surry County, *June* 22, 1752.

AS I intend to leave the Country ſhortly, I deſire all Perſons indebted to me to come and ſettle and diſcharge the ſame; and all that have any Demands againſt me, are are deſired to come and receive their Ballances.

William Clinch.

Williamſburg, July 2, 1752.

To be Let, and entered on immediately,

THE Houſes and Lots oppoſite to the *Raleigh* Tavern, lately poſſeſſed by the Subſcriber, from whom the Terms may be known.

John Hyndman.

York, July 1, 1752.

To be Let, and enter'd on immediately,

THE Dwelling Houſe lately belonging to Mr. *William Montgomery*, in *York* Town, with a good Garden, Kitchen, Stable, and other Out-houſes, coveniently ſituated. For the Terms enquire of

John Norton.

To be SOLD,

A VERY good Plantation in *Princeſs-Anne* County, being good Land, and well timbered with Oak and Aſh, both red and white Oak for Shipping, or for Boards, it is very convenient to Fiſhery of all Sorts, within about a Mile and half of the Court-houſe, two Miles to Church, and three Miles to a Town and Warehouſe; there is on it a Dwelling-houſe 25 Feet by 18, with a Plank Floor above and below, a Kitchen, a ſmall Orchard, half a Mile from the main County Road, very good for Stock, Cattle, and Hogs: There is 220 Acres of the ſaid Land. Whoever is inclinable to buy may have it at 17 *s.* and 6 *d. per* Acre, and are deſired to come ſoon, and apply to the Subſcriber,

Robert Harper.

To be SOLD,

TWO Thouſand Three Hundred Acres of Land, lying on the South Side of *Roanoak* one Mile upon the River, the beſt choice high Lands and low Grounds on *Beaver-Pond* Branch and *Buckhorn*, with fine Meadows adjoining the Country Line; alſo about 2000 Acres, two Miles above the former, lying two Miles and a Half on the River, 100 Acres excepted, conſiſting of as good low and high Land as any in the County of *Lunenburg*, where both Tracts lie, about 90 Miles from Market as the Road now goes; alſo an Iſland, containing 140 Acres, lying oppoſite to the *Indian-Field*'s Quarter, belonging to *William Byrd*, Eſq; and the Quarter on *Robert Munford*, Junior's Land, as good as either in Quality, and lies much higher. Whoever is inclinable to purchaſe, may enquire of Col. *Richard Bland* for the Terms. Alſo a Plantation, known by the Name of *Whiteball*, where the late Capt. *Munford* lived on *Appamattox* River, beautifully ſituated, with commodious Buildings, conſiſting of a Dwelling-houſe, with two Rooms above, two below, and a 10 Feet Paſſage, a Houſe with two Rooms above and two below, with a Cellar under it, a Kitchen with a Cloſet and a Room up Stairs, a Dairy with a Stone Floor, a Meat and a Smoak-houſe, a large Store with two Rooms above and below; another Store-houſe and Salt-houſe, with a Room the Length of both above, two Stables with a Coach-houſe, the Floor above running the Length of the whole, two Warehouſes where an Inſpection was formerly kept; another Store about 500 Yards from the lower one, with a neat plaiſtered Room at the End, and a Shed the whole Length, a large Barn and a large Tobacco Houſe, with a Shed; alſo, on the ſame Tract, a Quarter about a Mile from the River, with extenſive Orchards of fine Fruit Trees on both Places: The laſt mentioned Tract, either to be rented or Sold, as can be agreed on between the Tenant or Purchaſer and

Prince-George, July 1, 1752. *George Currie.*

May 4th, 1752.

RAN away from the Subſcriber in *Lancaſter* County, a Convict Servant, named *Sarah Knox*, of middle Size, a ſwarthy Complexion and has a ſhort Noſe, talks broad, and ſays ſhe was born in *Yorkſhire*, had been in the Army for ſeveral Years, with the Camp in *Flanders*, and at the Battle of *Culloden*, where ſhe loſt her Huſband; ſhe had on when ſhe went away, a Woman's black Hat, an old red Silk Handkerchief round her Neck, an old dirty blue Stuff Gown, with check Linen Cuffs, old Stays, a black and white ſtrip'd Country Cloth Petticoat, an old blue quilted ditto, a check Linen Apron, and a brown Linen Shift. She may go by the Name of *Sarah Howard, Wilſon*, or ſomething elſe, pretend to be a dancing Miſtreſs, will make a great many Courteſies, and is a very deceitful inſinuating Woman, and a great Lyar. Whoever apprehends and conveys her to me ſhall have a Piſtole Reward beſides what the Law allows, or if any Perſon find her qualified to teach Dancing, or to ſerve in any other Way he may purchaſe between 5 and 6 Years Service of her at fifteen Pounds Currency, from

David Currie,

TAKEN

TAKEN up by the Subſcriber, living in *York* County, a Bay Horſe, about four Feet and a Half high, with a Star in his Forehead, and branded on the near Buttock with three Dots, and has ſome Marks as if he had been uſed to a Draught. The Owner may have him of me, on proving his Property.

John Wormeley.

TAKEN up by the Subſcriber, living in *Iſle of Wight* County, near the Court-houſe, a ſmall Clay colour'd grey Horſe, about 13 Hands high, branded on the near Buttock with a Figure of 8, has a hanging Mane and Switch Tail, paces well, and has good Courage. He has been valued according to Law. The Owner may have him on proving his Property, and paying Charges.

Henry Lightfoot.

STRAY'D from the Subſcriber, living in *Powhatan*, about the latter End of *July* laſt, a large Bay Mare, about 14 Hands high, with a long Switch Tail, branded on the near Shoulder D, and on the near Buttock M. Whoever will bring her to me, ſhall have Two Piſtoles Reward.

Joſiah Chowning.

CAME to the Subſcriber's Plantation, in *Hanover* County, in *September* laſt, a large black Steer, mark'd with a Crop in the right Ear, and an Underkeel in the left. The Owner may have him of me, on proving his Property, and paying as the Law directs.

Page Blunt.

‖ j. j. f.

Williamſburg. June 25, 1752.

WHEREAS, other Buſineſs intervening, we were diſappointed of a Meeting to contract for the Addition to the Church here, on *Wedneſday* the 10th of this Month,

This is therefore to adverti ſe all Perſons, that may incline to undertake the ſame, to attend, with their Propoſals in Writing, at my Houſe on *Tueſday* the 7th of *July*, by Ten o'Clock, where the Gentlemen appointed by the Aſſembly are deſired to meet for that End; and to conſider of the Organ to be ſent for.

John Blair.

2

Williamſburg, June 25, 1752.

THE Subſcriber gives this Public Notice, That he intends to embark for *England* ſhortly; all Perſons indebted are deſired to clear their Accounts with him, and thoſe who have any Demands againſt him, to bring them in, that they may be ſatisfied for the ſame.

Richard Kent.

N. B. He has a likely *Virginia*-born Negroe Houſe Wench, with her Child, to diſpoſe of.

THE Subſcriber, now living in *York* Town, is well ſupplied with Materials for Stay-making, and has a ſufficient Number of Hands to carry on the Buſineſs: Thoſe who are pleaſed to favour him with their Cuſtom, are deſired to ſend their Orders to Mr. *David Jameſon*, to whom all Payments are to be made.

I take this Opportunity to acquaint my juſt Creditors, if they will permit me to follow my Buſineſs without Trouble, that ſo ſoon as I can raiſe Money to pay for thoſe Materials, they may depend on my uſing my utmoſt Endeavour to ſatisfy them.

John Clarke.

Imported, laſt Year, in the Martha, *Capt.* Cappes, *from* London,

A CASE mark'd INOE in a Diamond, No. 1. Whoever has the ſame is deſired to forward it to the Subſcriber, to be deliver'd on *Wicomico* or *Corotoman* Rivers, or *Indian* Creek, and all Charges will be paid, with Thanks, by

John Euſtace.

June 16, 1752.

RAN away from the Subſcriber's Plantation, in *Warwick* County, about a Month ago, a likely Negroe Wench, about 30 Years of Age, named *Alice*; had on when ſhe went away a check'd Jacket and Petticoat, and carried with her ſome other Cloaths: It is ſuppos'd ſhe is ſomewhere about *Williamſburg*. Whoever brings her to me, ſhall receive half a Piſtole Reward, beſides what the Law allows.

Lucy Raſcow.

3‖

To be SOLD, and Delivered, at the Subſcriber's Warehouſe and Bakehouſe, on Ware *River*, Mobjack *Bay.*

ANY large Quantities of fine Flour, Ship, and Middling Biſket, in well-ſeaſon'd Caſks fit for Exportation. Alſo fineſt Milk Biſket, in ſmall Cags. From thoſe whom it does not ſuit to pay Caſh, Payment will be taken in Rum, Sugar, or Melaſſes, and Diſpatch given to any Veſſel that comes to load. Terms may be known, by applying to Mr. *Pride* in *York* Town, or from

Francis Willis.

Middleſex County, *June* 10, 1752.

RAN away, laſt Night, from the Subſcriber, a white Servant Man, named *John Johnſon*, a Ploughman, and pretends to underſtand Malting and Brickmaking; he is about 5 Feet 6 Inches high, and took with him a dark colour'd Cloth Coat, a lapell'd Fuſtian Coat lined with brown Holland, a brown Allopeen Waſtecoat lined with Blue, a white Kerſey ditto, two Oznabrigs Shirts, and one white ditto, a Pair of Fuſtian Breeches with white Metal Buttons, two Pair of Oznabrigs Trouſers, a brown Wig, a Caſtor Hat, a Pair of *Virginia* Yarn Stockings, and Shoes.

Alſo a Mulatto Man, named *Syphax*, he was lately bought of Mr. *Henry Ennalls*, Jun. of *Dorcheſter* County, in *Maryland*, by Trade a Blackſmith; he is a likely briſk young Fellow, the fore Part of his Head ſhaved, and the back Part long Wool; he took with him a brown Cloth Coat and Waſtecoat, the Coat has two Patches on the left Side of the Back, ſewed in with white Thread, a Pair of ſtrip'd *Virginia*-Cloth Breeches, ſome brown Linen Shirts, and one white ditto, a Hat, Shoes and Stockings. They took a Gun with them. Whoever will apprehend and convey the ſaid Runaways no me, ſhall have Ten Piſtoles Reward, beſides what the Law allows.

N. B. If they ſhould be taken ſeparate, Two Piſtoles for the white Man, and Eight for the Mulatto. t. f.

Armiſtead Churchill.

June 12, 1752.

TAKEN up by the Subſcriber, an old Flea-bitten grey Horſe, about 15 Hands high, branded on the near Buttock b c, he paces a little; he uſed about *Flat-Rock*, in *Lunenburg* County, two Years, or more. The Owner may have him of me, on proving his Property, and paying as the Law directs.

Richard Whitton.

‖

N. B. I believe the above-deſcribed Horſe to be my own Property, having loſt exactly ſuch a one; but as I can't remember, nor find out, the Brand of my Horſe, is my Reaſon for publiſhing this Advertiſement.

R. W.

AS the Subſcriber is determined to go home for *England*, ſhortly, he gives this timely Notice thereof; and deſires all Perſons who are indebted to him, to ſettle their Accounts by the 15th Day of *July* next, to enable him to ſettle his Affairs; thoſe who fail may depend on being ſued without further Notice: Likewiſe, there will be ſold, in *York* Town, at publick Auction (or privately) on the 20th Inſtant, ſundry *European* Goods, and ſome Houſhold Furniture. Six Months Credit will be allow'd, on giving Bond and Security. There is to be let or leas'd, three good Dwelling-Houſes, and Gardens to each, and a Paſture of four Lots well pail'd in, and in good Order. The Terms may be known by applying to me in *York* Town.

t. f.

Reginald Orton.

To be SOLD, very reaſonably,

MOUNTAIN and PORT WINES.

Exceeding good, in Bottles well wired.

Enquire of the Printer.

TO be SOLD, at *Weſtmoreland* Court-Houſe, on the laſt *Tueſday* in *July*, Thirty Thouſand Weight of Transfer Tobacco, by

George Lee,
John Buſhrode, } Churchwardens of *Cople* Pariſh.

8

To be SOLD, on reaſonable Terms,

ELEVEN Hundred Acres of choice Land, in *King-William* County, about a Mile from *Pamunkey* River, with a large Dwelling-Houſe, under-pin'd with Brick, and Brick Chimneys, and all other convenient Houſes, moſt of them lately built. Any Perſon inclineable to purchaſe the Whole, or any Part, may know the Terms by applying to the Subſcriber, who lives near the Premiſſes.

Philip Claiborne.

N. B. The Plantation to be delivered up the Middle of *November* next, and large Credit will be allowed for a great Part of the Money.

t. f.

Philip Claiborne.

Virginia, ſſ.

At a General Court, held at the Court-Houſe, in Williamſburg, *on the* 2d *Day of* May, 1752.

William Ivy, and *Samuel Bouſh*, Jun. Gentlemen, Churchwardens, of the Pariſh of *Elizabeth* River, in the County of *Norfolk*, Plaintiffs,
Againſt
Edward Hebblethwaite, *John Gibbons*, and *James Mitchel*, Defendants,
} In Chancery.

THE *Defendant* Edward, *being beyond Sea, and not having entered his Appearance, according to the Rules of this Court*, It is Ordered, on the Motion of the Plaintiffs, by their Council, *That the other Defendants, who have Effects of the ſaid Defendant* Edward, *in their Hands, as is ſuggeſted, do not pay, convey away, or ſecrete ſuch Effects, until the further Order or Decree of this Court; but, that they deliver up ſuch Effects, or ſo much thereof as will be ſufficient to ſatisfy the Demands of the Plaintiffs, unto the ſaid Plaintiffs, upon their giving Security unto the Clerk of this Court, for the Return of the ſaid Effects, in ſuch Manner, and to ſuch Perſons as the Court ſhall hereafter adjudge.*

And, It is further Ordered, *That the ſaid Defendant* Edward, *do appear here on the firſt Day of the next Court, to anſwer the Bill of the Plaintiffs; and that a Copy of this Order be, within fifteen Days, inſerted in the* Virginia Gazette, *for two Months ſucceſſively; and publiſhed on ſome Lord's Day, immediately after Divine Service, in the Churches of* Yorkhampton *Pariſh; and be alſo poſted up at the Door of the Court-Houſe, in the City of* Williamſburg.

A Copy. Benjamin Waller, *Cl. Gen. Court.*

To be SOLD,

A TRACT of Land, lying in *Hanover* County, about 18 Miles from *Page*'s Warehouſe, containing about 1000 Acres, more or leſs: There are three Plantations on the ſaid Land, with very good Buildings. The Terms may be known, by applying to the Subſcriber, on the Premiſſes.

t. f.

John Winn.

To be SOLD,

A TRACT of Land, lying in *James-City* County, within 2 Miles of *Fornea*'s Ordinary, containing One Thouſand Six Hundred Acres. Any Perſon inclinable to purchaſe it, may know the Terms by applying to the Subſcriber, living in *King-William* County.

t. f.

Thomas Chamberlayne.

Stafford County, *March* 2, 1752.

AS I have near 30,000 Acres of extraordinary good freſh Land, in *Fairfax* and *Prince William*, which I would willingly rent out to honeſt Tenants, I have impowered Mr. *John Weſt*, jun. at the Town of *Alexandria* (or *Belhaven*) in *Fairfax*, to ſhew the Lands and agree on the Terms, with ſuch Perſons as apply to him to rent the ſame, for three Lives, or 21 Years, and hereby engage myſelf, and my Heirs, to perform whatever Agreements he enters into on that Account.

t. f.

John Mercer.

To be SOLD, by the Subſcriber, living in Prince George *County, on the Premiſſes, on the ſecond* Monday *in* Auguſt *next, to the higheſt Bidder, for ready Money,*

FOURTEEN Hundred Acres of Land, containing both valuable high and low Grounds, affords good Water, good Paſturage, and is well-timbered with large Oak, Pine and Poplar, whereon are three good Plantations, in good Order for Cropping; and the Manor Plantation is a very handſome Situation, with the following Conveniencies, *viz.* One Dwelling-houſe, 38 by 25, containing 4 Rooms aud 4 Cloſets, with two Brick Chimneys, plaiſter'd and White-waſh'd; alſo another Dwelling-houſe, 38 by 18, with a Stack of Chimnies in the Middle, two Rooms on a Floor, and a large Cloſet, plaiſtered and white-waſh'd, a good Dairy, Meat-houſe, Smoak-houſe, Kitchen, Quarter, Spinning-houſe, with a Brick Chimney, one 40 and one 32 Feet Tobacco Houſes, a large well-fix'd Store, with ſeveral other convenient Houſes and Orchards; and on each of the other Plantations are two 32 Feet Tobacco Houſes, an Overſeer's Houſe, and Negroe Quarters; likewiſe Orchards, and good Water.

21

Thomas Eldridge.

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